





Academiae Cantabrigiensis  
Liber.

4579: 81

Dedicatorie.



TO  
THE RIGHT  
Worshipfull and vertuous  
Lady, *Christiana Leuison*, wife  
to the Right Worshipfull  
Sir *Iohn Leuison*, Knight,  
grace and peace in  
Christ Iesus.

MADAME,



CONSIDERING  
with my selfe,  
that our nature  
is such, as wee  
cannot endure that those  
praises should be ascribed  
vnto others (though they

A 3      duely

## *The Epistle*

duely deserue the) which we think our selues worthy of (though indeed most vnworthy) I resolved with my selfe to commit this Sermon to the Patronage of some one, who might bee able to defend the truth of it against the malicious traducing, and repining of the enuious: and amongst many, I could finde none more fit then your selfe; partly because with M A R Y, you haue chosen the better part, & that (according to your name) your heart is the



---

*Dedicatorie.*

---

the seat and temple of vertue : partly, by reason of that long continued loue & familiarity which hath been between you; as also because of that full experience, and true tryall you had of her spotlesse conuerlation : therefore pardon my boldnesse, and as you loue vertue, and haue the praises of this rare Iewell inclosed in your brest : so let them haue your louing protection, and holy imitation, to your vnspeakeable comfort in this life, and the

*The Epistle, &c.*

eternall saluation of your  
owne soule in the life to  
come.

*Yours in the Lord,*

**Lancelot Langhorne.**

**To**



*To the Reader.*



Ondemne not  
mee, gentle  
READER,  
for publishing  
this Sermon,  
because I seek  
not my selfe, but the continual  
remembrance of this vertuous  
Gentlewoman vpon earth; &  
was moued thereunto by per-  
swasions of others, who also  
procured it to be licensed. Ac-  
cuse mee not of flattery: for  
my conscience bears me wit-  
nesse (as thousands can also te-  
stifie

*To the Reader.*

stific) that all I haue said is but  
a part of her praises. Tax not  
my too much breuity, that I  
haue not enlarged it as I might,  
because I would haue no more  
printed then was first prea-  
ched; and this length best be-  
fits a Funerall, which (like the  
life of man) is but a span long.

*Yours in the Lord,*

L. L.

MARY



MARY  
SITTING  
AT CHRISTS  
FEET.

LUKE 10.42.

*Mary hath chosen the better part  
which shall not be taken away from  
her.*



**I**n this Story recorded by the Evangelist, there is mention made of two Sisters, two actions, and a two-fold censure upon both, by our Saviour: The sisters Martha and Mary: The actions, Martha troubled her selfe about many things;  
*Mary*

*Mary* sate at Iesus feet. and heard his preaching: **whereupon** *Martha* was displeased that *Mary* did not helpe her: But **Chzist** answer<sup>n</sup>, that *Martha* was troubled about many things, whereas one was needfull, and that *Mary* had chosen the better part, which should not be taken away from her. **Chzist** loued them both, & they both shew their loue to **Chzist**: *Martha* in entertaining him, *Mary* in hearing him: For as **Caluin** saith: *Laude digna Marthæ hospitalitas*: *Martha* is praise worthy for her hospitalitie, but in that she busied her selfe above measure, and did not with *Mary*, chose the better part, therefore **Chzist** blamed her *Non Dominus opus reprehendit, sed munus dissinxit*, said **S.<sup>a</sup> Augustine**: The Lord doth not blame her worke, but doth distinguish of both their offices: *Nec Martha in bono ministerio reprehenditur, sed Maria quod meliorem partem sibi elegerit antefertur*, saith **S.<sup>b</sup> Ambrose** vpon this place: Neither

*a* Aug. Serm. 27  
de verbis Dom

*b* Ambros. in  
Luc.

Neither is Martha blamed in her good seruice, but Mary is preferred, because shee chose the better part. *Martha in domum suam recepit Salvatorem in terris: Maria potius cogitat quemadmodum suscipiatur ab eo in domo non manu facta, sed aeterna in caelis.* saith *H.<sup>c</sup> Benard*: Martha receiues her Saviour into her house vpon earth: Mary rather thinkes how shee may be receiued by him in a house <sup>d</sup>Not made with hands, but eternall in the heauens. The one is busie in entertaining Christ in her house, the other is carefull to receiue him into her heart. And this Christ preferres befoze the other: that *Mary* had chosen the better part,, which shall not be taken away from her.

Some by Martha and Mary vnderstand the Actiue and Contemplatiue life, that they must be as Sisters, both dwelling in one house, both lodging in one heart: so that they are the two Wings of the Soule, by which it soares vp from

c Bernard de  
assump. Mariæ  
Ser. 3.

d 2 Cor. 5. 1.

Math. 6. 25.

from earth to Heauen. And why may we not apply them to the Body and the Soule of euery faithfull Christian: both beloued of Christ, both entertaining him: two sisters united in life, and separated onely by death: The Body (the elder Sister) is troubled about many things, as delicate feeding, warme cloathing, dai'y sustentation, continuall recreation: whereas the Soule (Mary) thinks one thing necessary: To sit at Christs feet, and to heare his preaching Martha (the body) is here presented to our eies: Mary (her blessed soule) rests at the feet of Iesus Christ, whch sits at the right hand of God in heauen.

But leaning Allegories, let vs fall vpon the literall sense, which is Christs approbation of Maries choice, and leauing to compare Martha with Mary, let vs compare Mary with Mary this Mary before our eyes, with Mary in the Text: one commended by God the other no lesse comendable before God: as  
Christ



Christ vouchsafeth with his owne  
mouth to commend the one; so the  
tongue of an Angell were but suf-  
ficient to praise the other. For as  
the Philosophers say: Excellens  
obicetum corrumpit sensum: The  
brightnesse of the obiect doth wea-  
ken the sense: So my mouth is too  
rude to speake the praises of so ex-  
cellent a creature: When I haue  
said all I can, I shal say too little.  
Morus may well accuse mee of  
speaking too rudely, or too spa-  
ringly: but not of flatterie.

I feare nothing but sinking,  
while I wade into the depth of her  
vertues: Therefore with <sup>st</sup>Peter  
vpon the water, I wil take Christ  
by the hand, and from Christs  
mouth speake Maries commenda-  
tion: I come not to extoll flesh and  
blood, but to describe those graces  
God had endowd her withall, and  
not onely from report (for I haue  
conuersed with her almost these  
seene yeares, & was present with  
her the most part of her sicknesse)  
and

(Mat. 14. 30, 31.)

and sure I am, out of mine owne experience, that Mary with Mary hath chosen the better part, which shall not be taken away from her.

In these words obserue in generall two things.

- 1 The person approued.
- 2 Her wisdom for which Christ approues her.

*Shee*

The person commended, Mary; her wisdom for which she is commended: That she did choose the better part, which shall not be taken from her.

In her wisdom two things.

- 1 The Action.
- 2 The object.

The action, That she did choose; the object, the better part which shall not be taken from her.

In the Object two things.

- 1 The excellency.
- 2 The perpetuity.

The excellency that it was better: The perpetuity, It should neuer be taken from.

In each of these three things

shall be handled.

- 1 *Maries* commendation.
- 2 *Maries* imitation.
- 3 Our application.

*Maries* Commendation : laid  
downe in the Text : That shee did  
choote the better part, which shall  
not be taken, &c.

*Maries* Imitation: the same with  
the Text, That shee likewise hath  
chosen the better part, which shall  
not, &c.

Our Application : taught from  
the Text, that we also make choice  
of the better part, which shall not,  
&c. That so we may make these  
two *Maries* our examples to follow  
in the way to heaven, that thereby  
wee may finde fauour with God  
and men : That with Mary wee  
may liue in Gods feare, and with  
Mary die in Gods fauour : of these  
in their order : and first of the per-  
son approued.

The person approued is named  
by Christ Mary : we find but three  
*Maries* spoken of in the Gospell, &  
all

Her commen-  
dation.

Maris.

M

A  
R

all for good: Mary, the mother of  
Jesus, Mary Magdalene, which (as  
most affirme) is this Mary in my  
Text: and Mary, the Mother of  
James & Ioseph. One beares Christ  
in her womb, the other washes his  
feet with her teares, and wipes  
them with the haire of her head,  
and here sits at Christs feet: the  
third, with the two other, stand by  
his crosse, when he is crucified, and  
seek him in his graue after he was  
buried. We finde not so many ver-  
tuous women of any other name  
in Scripture, not that the name  
makes them the holier, but that  
their vertues make the remem-  
brance of their names blessed. I  
could stand vpon the letters of the  
name if it were profitable, (M)  
standing vpon three bases or sette,  
to signifie their stedfast faith in the  
blessed Trinity; one God and three  
persons: (a) an interiection of sor-  
rowing, their repentance: (r) with  
two branches like a tree, the sweet  
fruit of their vertue and holinesse:  
(i) the

(1) the least of the letters, Their great humility : (a) the first letter of the Alphabet, and the last in the name, Their charitie; the chiefest of all vertues, because it continues last.

This Mary parallels the other Maries; She bore Christ, though not in her wombe, yet (which is more) in her heart: often she washed his feet with the tears of repentance: stood at his Crosse, to the washing away of her sinnes in his blood: often she sought him in his graue, to the mortifying of her sinnes: and dayly sought him at the right hand of God in heauen. for the pardon of her sinnes: wee shall find more vertues in her life, then letters in her name. Mary by interpretation is as much as Stella maris, the Star of the Sea, which standing immouable in the midst of heauen, both direct the Mariners. As the Starres are fixed in the volume of the heauens: so Mary in my Text, is a fixed Star

I  
A

1 Cor. 13. 13.

2 Maries  
Imitation.  
Luke 11, 17, 28.

in the volume of Gods written booke: A direction for all Christians to the Haven of Happinesse. Though this Mary presented to our eyes, be not in Gods written booke, yet in the Lambes booke of life, her name is written in heauen. A Starre, for purity of heart: A Starre, for the shining light of life and conuersation: A fixed Starre, for her heart was fixed vpon the Lord, yet neuer moued backward, nor neuer stood still, but as (The Sunne in the firmament) reioyced to runne her course.

3. Our application.

For our Application: Let vs become shining Starres, grace our names with vertues, that with Marie, the memoriall of our names may be blessed.

Wisdom (as Augustine saith) consisteth chiefly in choosing and refusing: In choosing the good, and refusing the euill: The first thing in her wisdom is, Elegit; The Action: She hath chosen: But how was it in Maries power to choose

choose the better part? Whosoever  
in ciuill actions we haue Free-wil,  
to choose or refuse; yet as the same  
actions are good, we haue no abili-  
ty at all in our selues. Of our selues  
we are not able to thinke one good  
thought, saith the Apostle: Power  
we haue to think, but no power to  
thinke that which is good: To  
come to Church, to heare the  
Word, is a ciuill Action; we haue  
power to come, or not to come, but  
to come with a desire and loue to  
the Word, to glorifie God for the  
sauing of our soules, by Nature wee  
haue no power at all. Therefore in  
that Mary chooseth, it is *Actus Na-  
tura*, an act of Nature; but in that  
she chooseth the better part, it is  
*Actus Gratia*, an act of Grace: He  
that commends her for her choice,  
gaue her power to choosie the bet-  
ter part. *Elegit* (as one saith, (*id est*)  
*Deus volentem trahit, & coronat sua  
dona in nobis, vs dicamur fecisse & ele-  
gisse nos, quia ipse in nobis est operatus.*  
He hath chosen (that is) God

Her commen-  
dation.

dzeto her being made willing. and he doth crown his gifts in vs, that we may be said to haue done, and to haue chosen those things, which he himselfe hath wrought in vs. Unlesse God did first choose vs, we should neuer choose him: Yee haue not chosen me, but I haue chosen you. saith Christ.

1 Iohn 4. 19.

We loue him, because he loued vs first, saith his Apostle. For euen as the heat of the Sunne falling vpon our body, increaseth our heat: so the feeling of Gods loue towards vs, makes vs loue God againe: his election of vs, makes vs elect and choose him. The word in the Originall is ἐξελέξατο hath chosen: that she did not embrace the pleasures of this world all her life, and made choice of the better part, at her death: they that deferre it so long, it is to be feared, it wil be too late: for *Sera poenitentia non est vera poenitentia*: Late repentance is sel-dome true repentance: but *Elegit*, She hath chosen.



So this Mary being a chosen and elect vessell of God sanctified from the wombe, by Gods grace did choose the better part : not at her death, but all the time of her pilgrimage, she led an Angelical and holy life. This good part was her treasure all her life, & at her death (as you shall heare) shee had the comfort of it.

For our application : let vs not wallow in the pleasure of sinne all our life, and thinke it shall bee in our power at our Death, to choose the better part : but with this Mary let every one of vs prepare and provide for the time to come, & be sure that we can say every one to his owne soule, *Elegi*: I have chosen the better part, which shall not be taken away from me.

And now I come to the Object, the Center & heart of the body of my Text: The better part: That as *Martha* was troubled about many things, shee had chosen the better part, &c. Christ here bleth a mera-

3

*Maries Imitation.*

3

*Our application.*

1 Her commendation.

phor taken from heires that diuide their inheritance: for amongst the Romanes and other Nations, as Seneca saith, there was a custome, that the eldest child must diuide the inheritance into as equal parts as he could, and then the yongest did first choose: So Martha and Mary (being Sisters) they diuide Christ as an inheritance, between them: Martha diuiding, as being the eldest, and Mary did choose, as being the yongest: And she chose the better part, &c. Now the part that she did choose, is, that she sat at Christs feet, and heard his preaching: sought her saluation, neglected all in regard of this: esteeming it no profit to gain the whole world, and to lose her soule. It is said by some, that she neuer looked man in the face after her conuersion, but Christ: And this we may note, that shee neuer came vnto Christ, but shee fell downe at his feet: When she anointed him: where shee besought him for her brother

Luke 7.38.  
Iohn 11.32.

*Lazarus:*

*Lazarus*: At the Supper in Bethania: After his Resurrection: And now when she heard him preach. And herein appeared her great humility.

John 12.3.  
Math. 28.9.

But this Mary hath not falne at Christ feet five times, but all the dayes of her life: how shee loued the Temple of God, the house of Prayer? Shee considered that one thing was needfull: though shee had but a weake body, yet she respected neither health, nor life; so shee might sit at Christs feet, and heare his Word. How often did shee fall at Christs feet to pray vnto him: Shee prayed not three times a day with Daniel, but continually. I haue often obserued her, that all the time shee was not imployed in household businesse, she spent it in meditation and prayer; and if at any time she vsed ordinary recreation, to beare her husband and his friends company, her affections were so wholly set vpon heavenly things, as she often vsed this

2  
*Maries Imitation.*

this gracious and sanctified speech:  
 This is a passing away of the time,  
 but no redeeming of the time. And  
 such a care she had to prepare her  
 selfe for another world, to haue  
 oyle in her lampe, when the Bride-  
 groom came, as she was still a-  
 fraid, lest God should take her a-  
 way whē she was so employed. Her  
 whole care and desire was (with  
 Mary) to sit at Christs feet, to hear  
 God speaking vnto her, or else to  
 speake vnto God by Prayer: And  
 the oftner she fell downe and kist  
 her Saviours feet, the more desi-  
 rous shee was: The oftner shee  
 heard the word: the oftner shee  
 prayed: the more ardent & strong  
 her desires were, the more Gods  
 graces were increased in her. And  
 as it is said, that when Anchæus  
 wrestled with Hercules, the oftner  
 he fell to the ground, receiuing  
 strength thereby, hee became  
 more valiant in fight: So the oft-  
 ner she fell down at the feet of her  
 Saviour, and wrestled with God,  
 the

the moze strength thee receiued against the assaults of sinne and Satan, and rose vp moze rich in grace then before.

For our application : Let vs learne to humble ourselues at the feet of Iesus Christ, and then wee shall profit by his Word to the saving of our soules : and our prayer shall bee heard, as the Apostle saith : Cast downe your selues before God, and hee will lift you vp. The higher men intend to build, the lower they lay the Foundation : So God will neuer exalt thee, except thou beest first humbled, and fall downe at his feet : Christ himselve was not exalted, but by Humiliation: the lowest Vallies are most fruitfull : God resisteth the proud, & giueth grace to the humble : yet few imitate Mary herein, they will set Christ at their feet, Tread the Blood of the Lambe vnder their feet: But they wil not fall downe at the feet of Christ, & (with Mary) choose the better part, &c.

Now

3  
Our application.

Phil. 2.

Now let vs come to the Excellency of this object, in that he calls it *τὸ ἀγαθόν*: The good part. Augustine he turnes it *melio rem*: the better part: The word in the originall is the Positiue, but I vnderstand the words to be spoken Comparatiuely, that Christ compares Maries part with Martha's, and that the Positiue is either put for the Comparatiue, as some translate it, *melio rem*, the better part: or else for the Superlatiue, as others translate it, *Optimam*, the best part: as Math. 18.8. where the word is in the originall *καλὸν σοι*, It is good for thee: and yet the Positiue is there put for the Comparatiue: It is better for thee, &c. as we translate it, So here it is called the good part, which is better then Martha's, and also the best: for they haue the best part that haue the Lord for their porcion. This good part is that *Summum bonum*, the Chiefe good, euen Christ Iesus and his merits, in comparison of which

*r.*  
*Maries commendation,*

which, al things else are but dung:  
foz hauing Christ, shee had all  
things; no graces which did be-  
long to the comfort, or sauing of  
her soule could bee wanting vnto  
her: foz she did choose to heare the  
Word, which is the power of God  
to saluation, to euery one that be-  
leeueth, which wrought grace in  
her heart, which is crowned with  
glozy in heauen.

Phil, 3. 8.

But let vs leaue Mary in our  
Text, and behold what rich gra-  
ces this good part wrought in the  
best of this our Mary; which ap-  
peared both in her life, and at her  
death. First, foz her piety towards  
G O D: Shee was truly religi-  
ous, her Profession was not Hypo-  
criticall, nor Verball, but she seared  
God with her heart: foz her con-  
uersation in the world, it was pure  
and vnspotted: so as Enny might  
carpe, but malice could not con-  
demn: she was of wonderfull meek  
and quiet spirit, which asoze God  
is a thing much set by, and as they  
that

2

*Maries Imma-  
tion.*

that knew her had experience of it : so especially her husband, with whom she lived for the space of 33 yeares, and I haue heard him often say : That in all that time hee neuer receiued an vnkinde word from her mouth or cause of discontent : where also wee may behold her great wisedome in household gouernment : And moreover, so great was her loue vnto her Husband, as she expressed it in her exceeding great loue, and care of his owne kindred : for shee loued him in them as appeared both in her life and at her death. Her greatest and last care vpon earth was that seeing God had giuen him no children by her, he would be a father in prouiding for them, which were left vnto her, as to a mother. Again, for her modesty and grauitie she was matchlesse : In her attire shee condemned the monstrous pride of this age, which is amongst women. As the Apostle enioynes vertuous women, her apparell



apparell was not outward in bzet-  
 ozed haire, or gold put about, or in  
 putting on of apparell, but the  
 Hid man of her heart was incor-  
 rupt. Her cariage generally to-  
 wards all was so milde, so wise,  
 so discret, so louing, as it pleased  
 all, wrought an admiration in the  
 eyes of all at her death, caused  
 great lamentation in the hearts of  
 all: drew teares from the eyes of  
 all, and lastly, did VVin all that  
 knew her. And as all shall misse  
 her, so especially the poore: for she  
 was so charitable, as if shee were  
 made of the bowels of mercy and  
 compassion: full of pittie towards  
 the distressed, full of mercy to-  
 wards the needy: her poore neigh-  
 bours shall haue cause daily to be-  
 wyle her death: For she stretched  
 out her hand to the poore, and put  
 forth her hand to the needy: And  
 what she had, she bestowed it not  
 vpon vaine toys but laid it vpon  
 the backs of the poore members of  
 Christ in cloathing the naked, and  
 feeding

Her name by  
 her Father was  
 Winball.

Prou. 31. 20.

feeding the hungry: Shee was a  
 Nurse to the fatherlesse Childzen,  
 eyes to the blind, feet to the lame:  
 the blessing of them that were rea-  
 dy to perish, came vpon her. Thus  
 in her life she chose the better part,  
 laid vpon her treasure in heauen. a  
 good foundation for the time to  
 come, that when Christ shall giue  
 the last sentence, she shall heare  
 these comfortable words: Come  
 thou blessed of my Father, inherit  
 the Kingdome prepared for thee:  
 For what thou hast done vnto one  
 of these, thou hast done vnto mee.  
 And when God summoned her  
 with sickness to leave this world,  
 and when the day came to set her  
 heart in her forlorn new world,  
 though her whole life were a me-  
 ditation of death, yet in this life a  
 preparation for death, shee sheweth  
 her great humilitie, and her  
 great unworthinesse, in her  
 her Saviour, that she was his  
 profitable seruant: & being called  
 by the Spirit of God, that shee  
 shall

shall be saued, but such as continue to the end, she praised still vnto our Saviour for perseurance: and (which is worthy to be obserued) though through the whole course of her life, her soule was still powered out in prayer vnto her GOD, yet she found by experience, that when the body is weake with sicknesse, the heart is not so fit for prayer. Let vs heare her words which she vttered vnto two reuerend Diuines, and often repeated to vs that were present with her in time of her sicknesse: Let none deferre their preparation, nor their prayers vnto the bed of their sicknesse: for then the mind is too much troubled with the griefe of the body, to bee employed as they ought in spirituall exercises: Yet she was strong in faith, and had strong consolations, and still did cast her hope (the sure and stedfast anchor, of her soule) vpon Christ Iesus, the fore-runner in heauen: and oft in her desired in her prayer,

C                      that

*Mr Clark.*  
*Mr Paget.*

that Death might not bee bitter  
 vnto her, to shake her faith, or re-  
 moue her affections from her God,  
 but that shee might haue an easie  
 passage: And behold the Lords  
 mercy all that day befoze she de-  
 parted (though her memozy was  
 good. and her senses perfect) yet  
 she said she felt no paine, and so  
 could not be perswaded that death  
 was so neare. But shee left the  
 world with no more striving or  
 grieffe then if she had bene cast in-  
 to a slumber, or false asleepe, as  
 S. Hierome saith of Iohn the E-  
 uangelist: *Quod fuit à dolore mortis  
 extraneus*: That she was freed from  
 the sorowes of Death: and as it  
 is wryten of Enoch, That walk-  
 ing with God hee was taken away.  
 So though her body must remaine  
 in the dust, vntill the last Resur-  
 rection, yet her death was so easie  
 that it seemed rather to bee a  
 change, then a Death; rather a  
 blessed Assumption, then a violent  
 dissolution: Now she found to her  
 end.

endlesse comfort, that with Mary shee had chosen the better part, which should not be taken away from her.

Let vs all for our application learne of a woman of the weaker sere: especially women, imitate her in her Piety, in her meeknesse of spirit, in her obedience to her husband, her modesty, her Gravity, mildnesse of Nature, in her charity: Imitate her in her Life, that you may be like her in her Death: Imitate her in her Grace, that you may bee partaker of her Glory: Make choice of this part, which shall neuer bee taken from you.

As it is good, so it is perpetuall: Many excellent earthly blessings are bestowed vpon man by God: Sed pereunt, cum pereunte, they perish with the vsing, either they will leaue vs, or we must leaue them, but whosoener doth inherit this part, shall keepe it without feare of losing: *Non auferetur*, It shall not be taken from them. Mary confis-

3  
Our applica-  
tion.

2  
*Maries Imita-  
 tion.*

Pro. 31.10.

dered that all things vnder the  
 Sunne are vanity, and therefore  
 she made choise of the better part,  
 which shall neuer bee taken from  
 her.

So this Mary had many outward  
 blessings, which flesh and blood  
 might haue reioyced in; She was  
 well descended, but she considered  
 that of all other vanities, Honour  
 is but a vaine title: For her per-  
 son, a comely and graue Patron;  
 but she remembred what Salomons  
 Mother saith: That fauour is de-  
 ceitfull, and beaury vanity, but the  
 woman that feareth the Lord, shee  
 shall bee praised. She liued very  
 comfortably with a louing and  
 kinde husband, yet she knew that  
 once they must part. God blessed  
 her with plenty in the world, but  
 shee knew that riches are vncer-  
 taine: for long life that she knew  
 by her owne experience, that *longa  
 vita, est longa a gritudo*, long life is a  
 long sicknesse, the things that  
 were vantage vnto her, shee ac-  
 counted

at Christs feet.

counted losse for Christs sake: as  
she said the same day she departed,  
She would not change her estate, in  
that she was remouing out of the  
body to the Lord, for all the world.

For our application let vs imi-  
tate her happy choice set our affe-  
ctions on things that are aboue,  
and not on things that are on the  
earth; weane our selues from the  
loue of those worldly vanities,  
which at last wee must lose or  
leauē, and set our selues to attaine  
this good part, which shall neuer  
be taken from vs: To haue Christ  
dwell in our hearts in this world,  
that wee may dwell with him in  
the world to come. where is true  
Nobility, in that wee shall bee  
Heires and Co-heires with Christ:  
where is true Honour, in that  
wee shall bee crowned with the  
crowne of righteousness where is  
true beauty, in that we shall shine  
as the Sunne for euermore, where  
wee shall haue long life, euen life  
euerlasting: where we shall haue  
true

3  
Our appli-  
cation.

Mat. 13. 43.

Psal. 16. 11.

true Riches, an immortall inheri-  
 tance reserved for vs in the hea-  
 uens: where for the company of our  
 dearest friends whom we loue best,  
 we shall enioy the company of ho-  
 ly Angels, blessed Saints, euen the  
 presence of God, Where is fulnesse  
 of ioy, and at whose right hand  
 there are pleasures for euermore :  
 where we shall haue moze comfort  
 and happinesse in one day, then,  
 possibly we could haue in ten thou-  
 sand vpon earth, if the world  
 should make vs her Pinions: and  
 (which is worth all) we shall en-  
 ioy them with a *Non auferentur*,  
 neuer to be taken from vs. Let vs  
 then can cast downe our selues at  
 Christ feete, that wee may with  
 Marie haue euerlasting ioy in the  
 Kingdome of Heauen. Let vs with  
 this Mary line like Saints in this  
 world. that with Mary and the  
 rest of the Saints we may be glo-  
 rified in the world to come :  
 Which the Lord grant vnto vs all  
 for Christ Iesus sake, that sits at  
 the



the right hand of God in heauen,  
to whom with the Holy Ghost :  
one God, and three persons bee as-  
cribed al Honour, Gloze, Power,  
Praise, Dominion, and Thanks,  
giuing of vs, and all crea-  
tures, now and euer,  
more. Amen.

*F I N I S.*